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Introduction to the Talmud, by DR. HERMANN L. STRACK. Second edition; partly rewritten. Leipzig, 1894. viii. and 136 pp.

It is most gratifying to see a second edition of the *Introduction to the Talmud*; it shows the interest which the study of the Talmud excites. To maintain and satisfy this interest the present volume has doubtless contributed to no small degree, and the second edition will intensify it.

The work contains everything which has reference to the study of the Talmud:—i. Prefatory Remarks (transcriptions, explanations of words, method of quotation); ii. Introduction to the Mishna (the Talmuds) and its parts; iii. Contents of the Sixty-three Treatises of the Mishna; iv. Treatises not belonging to the Canon; v. History of the Talmud; vi. Chronological Table of the Doctors of the Law; vii. Characteristics of the Talmud; viii. Literature. We only miss an estimate of the Talmud in its relation to the general literature of the human race, specially to that of Judaism, and as to what place it has taken, and does take, among the Jewish people. We think, too, that it might have been advisable to have said something of the elements of the Methodology of the Talmud.

As regards matters of detail, we would call the author's attention to the following:—In speaking, on p. 2, of משניות גדולות, which occurs in *J. Horajoth*, 48c., he translates the expression "large collections of Mishna." But the passage in question does not at all refer to the Mishna in our sense of the word, but to Baraitha; this is evident from a comparison of parallel passages in *Cant. Rabba* on viii. 2, in which is added:—זה התלמוד שמפוטם במשנית כרקח, and in *Threni Rabba*, Introduction No. 23. It would have been better had the author adduced the more complete passage in *Koheleth Rabba* on xiii. 3, which is also supplemented by the words: זה התלמוד שבלול בהן, "the Baraithas are scattered throughout the Talmud."

On p. 3c. the expression ומה תלמוד לומר is wanting, meaning "What is the inference?" e.g., *Aboth* V. 1.

On p. 4 the author defines Halacha "A mode of life regulated by the Law." This is never the meaning of the word. According to its etymology it would mean "an ordinance universally current." In speaking of הלכה למשה מסיני reference should have been made to Weiss' דור דור ודרשו, I. 71.

At the top of p. 7 a few older names are given of several treatises of the Talmud; the full names should have been given side by side with the shorter, e.g., חולין שחיטת חולין next to חולין.

The author devotes, on p. 14, a somewhat lengthy note to the much-discussed word דמאי. My opinion is that it is derived from the Aramaic דמי=conjecture, *e.g.*, the well-known Talmudic expression בדמי, "to assert something upon the strength of conjecture," hence דמאי=corn, which, upon the strength of a supposition, has to be tithed.

P. 17. Note to דמע; reference should be made to the Biblical דמע, Exod. xxii. 28.

P. 22 to 7 add:—In the *Tosephta* the treatise *Beza* is always called *Jom Tob*. The Tosephists do not supplement Rashi (p. 115), but the Talmud; *vide* Güdemann, *Geschichte des Erziehungswesens in der Cultur der Juden in Frankreich und Deutschland* (p. 42).

The marginal notes occurring in the Talmud under the name of א"ן מושפ"ט refer not only to the corrections of the Halacha by Moses ben Maimon, Moses of Coucy, and Jacob ben Asher (p. 116), but also to the latest Ritual Code, *viz.*, that of Joseph Karo.

The chapter on Literature requires a good deal of supplementing, although, considering the dimensions of modern Jewish literature, it would be difficult to attain completeness in this respect, nor would the attempt be of much avail. But under no circumstances should the following works be omitted:—Hirschfeld's *Halachische Exegese*, Derenbourg's *Histoire de la Palestine*, and Butt's *Mnemotechnik des Talmud*.

We would also call attention to these minor points:—P. 9, note 2, for ערפי read ערפי; p. 6, etc., for טהרות read טהרות; the name of אבהו, one of the Amoraim, should be Abahu, not Abuha (p. 6, note); p. 18, רשות הרבים and not רשות; p. 52, חשק נלמה and not חשק; p. 102, the Dagesh in שְׁהוּקֵשׁ is wrong, alter to שְׁהֻקֵּשׁ, etc.; p. 103, § 3, has no heading, it should be headed "Specimen of Translation."

Printer's errors:—P. 16. שני; p. 19, עירובין; p. 45, גרים; p. 66, סברה; p. 75, אמר instead of עומק; p. 77, מרפון instead of טרפון; p. 101, אצל, etc.

These errors and differences which have here been pointed out can naturally not detract from the merit of the author's work; they have only been referred to with one object, and that is, that they may be corrected, should a third edition of this volume appear.

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